

INDICATIONS OF A NEW CULTURE

The Blavatsky Lecture
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As students of theosophy we are most of us familiar with the idea that races rise and fall in an ordered cycle, based on a seven-fold system. A knowledge of this scheme enables us to speak easily of the emerging of a new race-consciousness at the present time and to imagine that we know something about it. We say readily enough "The Anglo-Saxon race is now dominant, and has developed the lower mind. A new race will develop in America, with the higher mind more active: the process is going on there now"—and then we get rather confused, because there are also examples of the new race type in Australia and elsewhere, and what are the indications for which we should look so that we know an active higher mind when we meet it, and how is the increased higher mental activity going to affect the way a race lives from day to day?

In our movement we are, however, fortunate in having even a general idea of the cyclic law in history, for the ordinary scientist does not possess so much. Only recently, in a review of a book on the teaching of history, Aldous Huxley

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complained of the chaos which still exists in regard to this subject, because there is no coordinated plan on which to base the interpretation of acknowledged facts. We have at least the advantage of a vision, an immense scheme of racial evolution founded on the Eastern traditional teachings. This was restated for the West by Madame Blavatsky and Mr. Sinnett, and it is one of the great contributions made by theosophy to Western thought. The *Secret Doctrine* is full of material dealing with the cyclic law in many connections. There is a great deal of work to be done in studying the facts of history and testing the scheme as outlined in our teachings by these facts, as well as using the idea of periodic changes to interpret history. Professor Marcault and Miss Preston have done much along these lines. But I do not mean to-day to deal with the past or with the general outline, but rather to pick out from the *Secret Doctrine* those few extracts which deal with the present moment, and to show that these give us indications which are useful as guides in interpreting our own times.

Let me say at once that my theme is that the emerging racial consciousness will not be a purely American product, but will develop out of three factors, each of which will contribute something to the new type. This interweaving of three factors to produce a fourth is a form of growth which Madame Blavatsky has expounded in other connections. There are always in any growth-process three forces active and a fourth

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in a critical condition, formative, based on the three but emergent from them. My suggestion is that the three active forces at the moment are America, Great Britain, and India, and that the emerging culture of the new race will owe something to each, but be different from any one of them.

And now let us turn to the quotations:

“. . . evolution in general, events, mankind, and everything else in Nature proceeds in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding Race” (*S.D.*, vol. ii. p. 462).

“The Human Races are born one from another, grow, develop, become old and die. Their sub-races and Nations follow the same rule” (p. 463).

“. . . Occult Philosophy teaches that even now, under our very eyes, the new Race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced” (p. 464).

“The Fifth will overlap the Sixth Race for many hundreds of milleniums, changing with it more slowly than its new successor, still changing in stature, general physique and mentality, just as the Fourth overlapped our Aryan Race, and the Third overlapped the Atlanteans” (p. 465).

“The exultant pulse will beat high in the heart of the Race now in the American zone, but there

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will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have become now a *new Race*, and *many new Nations*."

"... while the evolution of the Fourth Race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of the flesh. . . ."

There is a reference to India thrown in to another of these quotations—as it were by chance.

"Thus it is the mankind of the New World . . . of Pâtâla (the Antipodes, or the Nether World, as America is called in India) whose mission and Karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind" (*S.D.*, vol. ii. p. 465).

In these quotations Madame Blavatsky mentions three parts of the world—Europe, India, and America. I suggest that these apparently chance references are like so many other subtle hints in the *Secret Doctrine*, and actually give us indications as to the constituents of the new race culture.

From the psychological standpoint, what is to be the next development? Our fifth root race is working upon the mental principle and bringing this to its highest point for the round. The new type has to learn to generalise, to develop

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insight and creative mental activity ; in short, its focus is to be that of the higher mind. Hence H.P.B's. statement: "the cycles of matter will be succeeded by cycles of spirituality and a fully developed mind."

The fifth sub-race to which we belong, the so-called Teutonic or Nordic, certainly has achieved its task so far as the lower mind is concerned. The accuracy and clarity of observation, the careful analyses, the skill in handling details and statistics which characterise so many departments of industrial, social, and scientific work to-day, all bear witness that the human being of our race stands outside of his concrete thinking organism and is able to play upon it up and down as a skilful pianist plays upon a piano. But he does this largely unconsciously because he cannot help it. Every one does it and expects it to be done. It is a racial standard. He does it to earn his living, to gain admiration, to satisfy his self-esteem. He thinks because he is stimulated to it and not because he understands himself.

Perhaps the best picture one can form of the achievement of the race to date, is that of a man standing upon a plank connecting two cliffs, two countries hitherto divided. The world of kama-manas, of mind stimulated, overstrained or checked by feeling, by desire, lies on one side of him. He is accustomed to that country, he knows his way about, and when well trained can direct his life successfully therein. But he is an inquiring and purposeful creature, this human being, not satisfied merely to repeat his

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experiences, and he has thrown a plank across the chasm to the unknown world of abstractions, of the higher consciousness, the mental world of generalisations, of archetypes. To-day, all about us, we see the best of our own race able to generalise freely, to think in more universal and less parochial and domestic terms than was the case even one hundred years ago.

We do not merely support the local institutions of the village or town, we attend conferences at which those interested in common problems share and generalise about their experiences. Cricket used to be a matter of personal skill and the local club. Now the rules of International Cricket determine the activities of the players on the village green. The daily newspaper with its world-wide news forces even the average reader to think in larger patterns.

So the capacity to generalise has been stimulated and helped by every method the Elder Brethren can devise for bringing about the desired result. The lower mind is resistant to this pressure, for the inevitable result of larger generalisations is to break up the smaller mental pictures to which the personality is accustomed. Emotion has attached itself to familiar modes of thought, and fear holds back the intelligence from exploring new fields lest some demand be made for deep-rooted readjustment.

The Elder Brethren, however, are patient and for the last few hundred years have been bringing pressure to bear upon the race-mind, stretching it, making it flexible and more open. Scientists

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generalised about the laws of nature, humanitarians generalised about human rights. In the early nineteenth century we were even led to generalise about religion. Sanskrit texts had been brought West; Mill, Nietzsche, Schopenhauer, the Secularists, and the Rationalists, like heavy ploughs, had broken up the old thought-forms of religious prejudice, and then the ever-wise Elders of the race sent Emerson and the Transcendentalists who tilled the field in which Western mysticism has developed, with all its many variations of teaching. Since 1850 Spiritualism, Higher Thought, Christian Science, and last of all our own Theosophical movement, have come to birth, and to-day the more cultured thinking people in the West have to a considerable extent outgrown sectarian religious thinking and are looking for something more reasonable and of more universal application to put in its place.

This is indeed the country of Buddhi-manas, the higher mind. Our adventurous human being stands upon the narrow plank between the personal mind and the mind infused by buddhi, the universal consciousness; the stone-fenced fields of his familiar past seem small and restricted to him, but the new world is strange and he distrusts its open and unprotected heights. So far he has destroyed many old moulds, has broken loose from many old restrictions, but he has not as yet achieved a clear idea of what the new world is to be like.

Before going on to prophesy, let us consider for a few moments what is happening to the race-

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consciousness in America and Great Britain, and what, if anything, they lack, and then turn to look at India, to see if she can supply the want.

In the United States, the country is peopled almost exclusively by pioneers and descendants of pioneers, people who did not fit into the old-world patterns and went out to make their own. The national life has been, until very recently, one of continued industrial expansion, and the qualities which pioneers possess and which are successful in such an environment are the quick, resourceful, go-ahead, intelligent methods of dealing with physical plane affairs for which the American is justly admired. The root-stock is Anglo-Saxon, and it would seem that the Manu has used all sorts of inducements and devices to keep the live, active intelligence of that race dominant, and to develop it along the lines of flexibility and expansion. He has used the admixture of Latin, Celtic, and Slavic blood to make the typical American mind more interested in theories and more flexible than the average Anglo-Saxon in Europe. The interest in theories, however, remains a practical one. When anyone suggests a new idea, a new method, the American man or woman is not merely willing to listen or theorise, he wants to put it to the test, and finds all sorts of unexpected ways of doing so. If the theory does not work he scraps it without regret. Intelligence tests, for example, which in Europe were for years a matter of educational and theoretical interest only, have been used in industry for assigning workers to special tasks

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almost since they were formulated, though only later adopted for this purpose in England. The American housewife who hears a wireless lecture on "How to Save your Steps when Cooking," promptly rearranges her kitchen furniture to see if the plan described really works, and if she does not like it, makes a better plan of her own.

The fact that until very recently there have always been new and untouched resources in the country has made the race expect continual betterment of standard conditions. The American has lived on a rising curve, with only occasional depressions, and has had in his own country, and so in his own hands, the cure for industrial ills and depressions.

These conditions have had the two-fold effect of making him an isolationist and of giving to him, racially, a great sense of reserve of power. His well-known sureness of himself, his sense of his capacity to achieve, is built upon the fact that the race has achieved great industrial expansion easily. Modern psychology is constantly telling us that emotional freedom brings with it a sense of creative power, and this holds good in the States. The American is like a modern child who has had freedom in the nursery, and who grows up in consequence with confidence in himself and his capacity to deal with life as it comes. Whereas an Englishman faced with a problem is often slow to tackle it, sees the difficulties and hesitates with the phrase, "Why should I?" because he knows he will be up against tradition and inertia in his fellows, the typical American response is an

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almost too ready: "Of course it can be done. Lead me to it!"

President Roosevelt's somewhat ruthless and very startling programme for dealing with the industrial depression is a current example of typical American thinking, feeling, and acting. He was swept into power at a crisis; he called in his experts, his Brains Cabinet; he took what seemed good to him from their theories and put it to the test. When one theory did not produce the required result he changed to another, dismissed this expert and took on that business man. No one knows what he will do next. But the country as a whole is backing Roosevelt, not because they care about his theories as such one way or the other but because they appreciate a man who can use theories with sagacity and through them handle a situation with effect.

The power to grasp the theoretical side of a situation and the bringing to bear upon it of a wide number of possible solutions is characteristic of higher mental activity. This faculty, called insight in modern psychological parlance, is considered to be distinct from ordinary or general intelligence. The average Anglo-Saxon in Europe is a very intelligent person, but only exceptional people and the so-called new type of children have developed insight to any considerable extent. The flexibility of the American mind, developed under the shifting conditions of a new country, his quickness of uptake, and mental adaptability all mark the more awakened higher mental consciousness.

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The other side of the picture arises perfectly logically out of the same conditions. The American is impatient of restraint, lawless, at times quite frivolous over deeply serious issues. "Let Europe get on with its own job," it says. "We're busy." Whereas the attempt to enforce national prohibition was an example of a generalisation, a high principle applied to daily life by law, the defiance of the same law, once it became consciously unpopular, was quite frivolous and inconsequent. Professional men and women, clergy, lawyers, magistrates frequented speak-easies, bought illicit liquor, and enjoyed the fun. Quite absurd and childish arguments were enough to defend themselves. Chiefly they fell back on the fact that it was a silly law and could not work anyway.

The prohibition experiment indeed shows up the American in bold relief from many aspects—a fearless readiness to try out a theory by placing it upon the statute books of the nation in a burst of enthusiasm, an impatience of restriction upon personal liberty and resource in securing what was wanted in defiance of law or formalities, an equal readiness to scrap the whole experiment and get to work and clean up the muddle it had made—all in twenty years—here you have an instance of the American temperament at work in the large.

Such a nation has great possibilities and may produce astounding phenomena of rapid adaptation, may indeed, as it has sometimes claimed it could, "teach Europe something"—but it lacks

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the reliability, the caution, the deep dependability of the typical Briton. It is possible to stampede Americans easily, and the American crowd with its mixed elements and lawlessness is both dangerous and determined, as lynchings and gaol-breakings testify. The race may be a factor in the new race-consciousness, but something more is needed.

The characteristic British qualities are too familiar to need much illustration. "We British are slow but thorough," we say. In Kipling's story, *An Habitation Enforced*, the American-born owner of a family estate in England wants a bridge mended quickly. He cannot get it done because the logs must be soaked for a month or two in the stream, and the old woodsman tells him his grandson will then ride over it in safety! Independence of thought curiously combined with loyalty to a familiar tradition, unwillingness to commit himself to anything new, and unflinching tenacity to any job once it is undertaken—these are the good and bad of the Briton.

His rigidity is probably due in part to emotional repression. Games at school—that great standby of the Anglo-Saxon education—give outlet for physical energy and splendid training in pluck, reticence, and team play, but they develop the will more than the feelings. They do not put a child at ease with his emotional nature. The habitual ragging by the Anglo-Saxon family, which Latin races so dislike and resent, and which is far less common in the States, tends to scarify a sensitive child's emotions and to make him

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diffident and insecure. Put such a boy in a tight place and he will evoke some force from within himself, blunder into a solution and carry it through manfully. The American adolescent is much more mature and emotionally self-aware but often less dependable.

Development of mental independence and personal integrity is a natural outcome of the highly specialised mind of the race at its best. Our present fifth sub-race of the Nordic stock is the most highly specialised type of thinking person to-day. Individuals of other races may out-top him here or there, but for independent personal thought the average Anglo-Saxon leads the world. He has won it in England in wars and struggles for personal liberty in religion, politics, and social life, and his struggle for these things has been both more conscious, determined, and successful here than elsewhere. It is just this clarity and fixity, if you like, of his mental body which enable him to bring the will to bear upon physical plane affairs and so give him the bull-dog grip for which he is both trusted and caricatured. Natures that are emotionally free and mentally flexible have far greater difficulty in maintaining a consistent attitude or keeping at grips with an issue; the mind changes shape more readily and the drive of the will towards achievement of a given end is more readily deflected. The emotional repression of the English schoolboy may be, indeed often is, bad for his nerves, but when he escapes neurosis it has this compensation, that his very lack of fluidity makes

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him dependable, able to hold on to the last ditch and win through on a forlorn hope where another would lose heart and fail. We are justly proud of this racial characteristic, and it is of immense importance that whatever emotional freedom the new psychology brings to us it should not weaken the independence of judgment and personal integrity which may be Great Britain's essential contribution to the new race culture.

It is becoming more and more evident nowadays that Great Britain and America must stand together if any sort of economic or political solution is to be found for the world's troubles. Political and economic circumstances are being used to force a closer association between the two than just a common language and background will bring about. Americans have always respected the English and value the tradition of the old country more than sometimes appears, although they are often impatient of British slowness. Great Britain always has been the place of pilgrimage for good Americans, and many a village church has memorials in it put up to the family honour by members of the family now living over the water. That little fact is not only picturesque and romantic, but socially and racially significant. It would make very easy a deeper mixture of the older and younger cultures.

But let us for a moment suppose that President Roosevelt, or someone else, makes a great discovery as to how to run an Anglo-Saxon nation successfully as an industrial unit, and America,

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Great Britain, and the Empire join in. The result in the outer world would be a still further co-ordination and speeding up of industry, with a combination of American drive and British thoroughness. There would be the scrapping of a great deal of rather-too-well-worn tradition and material, and the introduction of labour-saving devices everywhere, even in the ordinary household. The human factor in both production and distribution would be more recognised, not out of idealism only but because it would pay better. There would be far more sharing of useful ideas and patents, and a much freer feeling of community of interest amongst people in general.

So we all become highly creative, active, busy, or amusing people, with shortened hours of work and higher wages, subsistence level guaranteed by the State, free education from the cradle to the university, an international police enforced upon Europe and the world, and no more war. This is all done in the true British-American spirit of getting the most out of life as a practical business proposition. What then? What shall we do with leisure and education and comfort? Are they all that is needed for happiness?

The man, the symbol of humanity, whom we envisaged standing upon the connecting plank between the lower and higher minds, is almost ready to answer this question in the negative. All over the world, in spite of the depression, he and his kind have used their increasing command over time and space and natural resources to

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become more comfortable and to amuse themselves. The increase in insanity, the personal unhappiness of so many who live in comfort if not in plenty, the war madness of the nations, mark our inability to find a solution to personal and national problems by paying attention to the material level alone. Our discontent and the lack of clear purpose in personal and national life are critical, and indicate, racially, a critical epoch.

It is not really human to devote our energies entirely to personal pleasure or industrial expansion. Both scientific inventions and sensationalism need to be put in their place as the servant of the true human being and not his master or dictator.

Bertrand Russell (*The Scientific Outlook*, p. 270) says: "In the development of science the power impulse has increasingly prevailed over the love impulse," and Julian Huxley comments: "Man is through science being given fabulous and undreamt-of powers, yet it is by no means agreed as to how to employ them" (*What Dare I Think*, p. 124).

There is need for a scheme, for a philosophy, a scientifically defensible religion that will show us the human being not as a robot in a mechanised society but a conscious, loving, creative entity capable of constantly enlarging and enriching his inner life through social contact with the world and his fellows.

And so our third factor, the spiritual culture of the East, is essential.

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I believe that to-day it is only from the best of the Hindu tradition that we shall be able to draw this inspiration. What is needed is not merely a generalisation, a theoretical statement of religious unity and personal tolerance such as the Theosophical Society stands for, but the absorption of something from the Hindu race of the actual cultural effects of religion lived as the sincere Hindu lives it. His religion permeates everything. There is no conflict between religion and science, daily life and Sunday, philosophy and practical living. The organisation of his home and social code, as of his philosophy and science, has been built up upon an accepted spiritual basis. These things grow out of, are rooted in, his spiritual beliefs. For him the theories talked about from our Theosophical platforms are the background of life and permeate his family and racial customs.

By a deeper understanding of what religion has done for Indian culture and an ever-increasing interchange between West and East the new race stands to gain its most essential factor. It is natural that this should be so because our Aryan tradition has its roots in the East and its root-stock still lives in the cultured Brahmin of to-day. This is no cross-mixture of wildly divergent influences but a return to the source for refreshment of certain neglected aspects of our social life.

To the average westerner, accustomed to bigotry and exclusive claims for priority amongst religious sects, the Hindu theory of religion is

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amazingly tolerant. Religion to the Hindu is the search for truth, a conscious realisation on the part of the individual of the nature of the universe, and the union of his whole being with the universal life is the goal of the religious man. All roads are open to him, all theories at times useful, as the infinite cannot be expressed in any one form.

So the six systems of Hindu philosophy, ranging from materialistic and agnostic to the lofty spiritual viewpoint of the Vedanta, are all considered religious. This is a scientific approach to religion, viewing religious experience as a universal need, and the form of the expression of this need as just so much evidence for the basic fact. Let us see the effect of this attitude upon the culture of the race.

I am not personally acquainted with Indian life and ideals, so I am going to quote from Professor Radhakrishnan, of Calcutta University, who gave a series of lectures in Oxford on *The Hindu View of Life* in 1932. He is recognised both in India and Europe as an outstanding personality, typical of the best India has to give us. Reading his books, the westerner realises how Hindu culture exactly reverses Western values. Professor Radhakrishnan says, for instance, that to the Hindu "Everything in the world is of value as leading to the realisation of the Self" (p. 61). "The world is not so much denied as reinterpreted" (p. 66). He considers that "the exaltation of the economic will lead to a steady degradation of character." To the

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Hindu there is no dualism of natural and supernatural; the spiritual is emergent in the natural. "The Hindu spirit is that attitude towards life which regards the endless variety of the visible and the temporal world as sustained and supported by the invisible and eternal spirit" (p. 124).

The sense of unity behind diversity of forms lies at the root of Hindu life. "The Hindu recognises one spirit though different names are given to it. In his social economy he has many castes but one society. In the population there are many races and tribes but all are bound together by one common spirit. Though many forms of marriage are permitted, there is only one ideal aimed at. There is unity of purpose underlying the multitudinous ramifications."

Religion is regarded as "insight into the nature of Reality" (p. 15). Hence it is recognised that knowledge of God evolves (p. 31) and that all concepts at times have their validity (p. 32). The right way to refine the crude beliefs of any group is to alter the bias of mind. For the view of God which an individual stresses depends upon the kind of man he is (p. 43). When the spiritual life is quickened the belief alters automatically. So the Hindu who becomes religious dedicates his life to the search for reality, the search for Truth and whatever form he worships or uses for meditation he knows that the Divine life within it ensouls all other forms as well. This gives him a tolerance for other forms.

Thus there is a deep acceptance of forms as

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transitory, and valuable only as means to an end. The preoccupation of the cultured Hindu of middle age is not with material but with spiritual affairs. Karma, the great law of equilibrium in the affairs of men, will bring to each his just due, be it wealth or poverty, sickness or health. Hence there is no need for struggle or passionate intensity over the shifting world of matter. The deepest feelings are reserved for personal attachments which continue life after life and for devotion to the spiritual teacher or the Divine Lord. The service of humanity is a religious duty and every high-caste Hindu admits the claim of his brethren upon him. Beauty and dignity of behaviour are taught from childhood. They are both true manifestations of the spirit, and it is to manifest the spirit we are here.

To those who make special efforts to attain spiritual insight great reverence is shown. The holy man in India is a specialist performing a series of well-known physical and psychological experiments upon himself, for the sake of arriving at a condition of mind and body which will enable him to know the truth about his own spiritual centre and the more hidden laws of Nature. Hinduism has long ago accepted mind as the cause of manifested forms. The individual mind causes the behaviour of the person, and the universal mind causes the behaviour of the Universe. Hence by understanding the real relation of body, mind, and spirit in himself the holy man is able to understand the deeper laws of Nature and devote himself to fulfilling them.

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Hence the Hindu does not look upon a holy man as a strange oddity who is turning away from reality and common sense to seek for illusive happiness. Nor if a holy man declared himself detached from the needs of the body would he consider it a fake or a pose. He would consider that such a person had set out upon a quest which he himself would one day inevitably follow, and that as this yogi or holy man was prepared here and now to give up the transient for the Eternal he was to be honoured and so far as possible cared for by those who were not yet ready to make so heavy a sacrifice in the pursuit of truth. No blame is, however, attached to the householder, the youth, the soldier, the statesman, for not becoming a yogi. The tradesman has his duty to perform, the parent, the child, the sweeper, also have theirs. They are integral parts in a whole, the organic unity of which makes each necessary to the other. "Hinduism has the large comprehensive unity of a living organism with a fixed orientation" (*op. cit.*, p. 41). And that fixed orientation is toward the discovery of reality, towards the world of the spirit.

Again there is the obverse of the picture. As spirit is eternal and matter temporal, material things are less important and liable to be neglected. A Hindu has very little time-sense, and inconveniences westerners enormously by never doing exactly what he says he will and never doing it to time. If Karma has charge of the Universe, human responsibility is minimised. In the development of a racial mind focussed upon the

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higher self, fluid, metaphysical, enlarged by generations of contemplation of beauty and symbolism, the capacity for dealing with detail is weakened, the importance of effectiveness in personal affairs tends to be overlooked and even personal integrity may be disregarded. There are, of course, beautifully organised Indian homes and highly responsible individuals, but the race as a whole has a reputation in the West for inefficiency and dishonesty because our thinking and practice in these matters is entirely different from the Hindus.

Is it possible to take from the Hindu social life the religious ideal, the reasoned, scientific acceptance of the spiritual reality as the necessary background of life, and weld it into the Anglo-Saxon nature in such a way that the best of both races will prevail? Is it possible that the western interest in second-rate yogis and hatha yoga performances is an indication of a real need for a genuine yoga, an expression of a real hunger in the West for some of the experience and consequent assurance about spiritual things which an Oriental, even though a charlatan, conveys so readily?

Let me turn prophet for a moment and predict the type of person who could be evolved from this admixture. Remember H.P.B.'s statement that in this new race there will be no Americans, no Europeans, and, I would add, no Hindus. Out from a three-fold base there will arise a new thing, a different racial type, the sixth-root race humanity.

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The spiritual nature of man will be taken for granted as the basic factor in all personal and social arrangements. This will come about partly because the mind of the whole race will be more able to deal with abstract thought, and so will be aware more readily of spiritual experience, and partly because an ever-increasing number of outstanding individuals will have studied and used the scientific approach to religious experience characteristic of the Hindus. They will be able to state their experiments in terms of cause and effect, and to demonstrate the creative power of the spirit in altered behaviour and increased capacities in everyday life. We—for we shall be there—will not go swimming off to spiritual heights unrelated to the problems of practical living, or retire to monasteries where a routine minimises the need for attention to physical matters, but we shall take it for granted that the *self* in each is the true and permanent man, the really important thing in life being to give it opportunity to develop its powers freely. We shall acknowledge the *self* as our assured creative centre, and call upon it to deal with daily problems in an illumined and helpful way, accepting its long-time view of many lives, its view of the relation of spirit to matter as practical and useful. The spirit needs beauty of form—well and good, let us create it! The spirit needs wide experience, wide contacts, an all-round education of its vehicles. Very well, we will order our education, our industrial and family life to meet this

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need. But the spirit will not be sought at the expense of physical life. There will be no running away from obligations and activities. The older mystical religious teaching cultivated the tendency to withdraw from the physical world, as if spirit were horizontal to matter and could only be experienced by lifting out of the grosser form. The new consciousness will see material forms as a revelation of the spirit, will live to bring the influence of the spirit down vertically into expression on the physical plane.

“Thy Kingdom come, Thy Will be done on Earth as it is in Heaven.”

In this attempt the sixth-race man will be aided by openness and sincerity at the mento-emotional level. The new psychology will have done its work in home, in school, in medicine, and in industry. We shall all be more or less psychic, in the sense of being aware of each other's feelings and thoughts, and so frankness is taken for granted. There will be no use pretending! There will be pain, jealousy, anger, no doubt, and ugliness, but we shall be honest about it, with the American openness and quick responsiveness to new situations and opportunities. And from the British nature will come a certain patience and tenacity in the difficult task of bringing the impulses of the spiritual man into effect in the physical world. The stable Anglo-Saxon mind will become more flexible but will retain a certain hardness to steady the flow of the spiritual impulse, and so bring that through effectively into physical manifestation. The

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Anglo-Saxon colonisers were and are famous for the courage, the endurance, the indomitable will with which they overcame physical difficulties and established their hold upon strange and unfamiliar lands. In the new race these qualities will all be needed to explore and organise the new world of the higher mind. Once we accept the inner worlds and their laws as our basis for growth, the strength of the life-impulse from that world will give us all we need of enthusiasm and power. Mental independence, British sanity, will be of the utmost use in maintaining a clear mental focus by which to observe the laws of the inner life, and bring them through as moulds for the conduct of physical experience.

Is such a picture purely fantastic? I think not. Not only are Great Britain and America drawing closer together nowadays, but an increasing number of books, periodicals, and lectures are dealing with the need to study Eastern culture and to take from it something which we lack. And most important of all, a new type of person is appearing—in America, Australia, Europe, India. The critical period in which we live, the intermarriage of East and West, Nordic and Latin, has produced everywhere and all around us a new type, highly intelligent, mentally challenging and emotionally alive. They are irreverent yet tolerant, humane yet experimental, willing to go to endless pains to understand themselves and the world better, and always seeking for effective, illuminating generalisations.

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Emotionally they are far more aware of themselves than the older generations, and indulge in constant discussion about their own and other people's feelings, appetites, and desires. The frankness of the vocabulary used by these moderns, young and old, shocks the Victorian to the bone. The Edwardian is inclined to regard it merely as a pose of rebellion, which in truth it often was in Edwardian days. But the real modern is no longer a rebel. He definitely likes honesty and clarity of speech and action. Restless, unsatisfied he may be, but I would draw a clear line between those who for personal and karmic reasons are still just rebels, and those far more gracious, assured and astonishing young people who have arrived in this incarnation with a well-formed higher mental capacity, and a certain lucid common sense, which makes them inevitably carve a new way through the old walls of custom and prejudice, and emerge from what would be for many shattering and smearing contacts unscathed, sweetened, mature.

These are the strong—probably pioneers sent to clear the way. Their inner touch with their own reality is sound, and sees them through. But there are many who are not so completely of the new order, who fall between the direct genuine intuitive type, who can make their way truly for themselves, and the older group who lived by convention and external pressure. For these there is no guidance as to how to grow into the new mould, how to open the inner eye and touch reality in themselves—and yet the old

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ways are useless to them. They crave spiritual experience, but are often critical, even hostile, to organised religion. They are keenly awake to pain and oppression and ready to fight ardently to remove it, yet when the mirage of the ideal economic or nationalist state is flung up upon this screen or that they plunge blindly into desert wastes of autocracy, armed force, intolerance and social hatred in the attempt to reach it.

Can we not be more explicit in our Theosophical movement and provide a guide for such natures, one which will not only fire the imagination and convince the mind, but feed the spirit as well?

In the propaganda which our movement has made for fifty years we have taught religious tolerance and have presented to the West a theory of religious belief and experience which a reasonable man might well believe.

The need to-day, apart from the general outline of racial development, is to show that every man has in his own nature the experimental material for becoming wiser about the meaning of life, and the purpose of our existence here. The scientific approach to religious experience should be constantly emphasised, that man can by patient and directed effort find out the truth about his inner centre, find peace in the heart of restlessness, vision where otherwise there is darkness. If the blind lead the blind how great is their darkness! But the recognition of the inner man as the source of insight and joy and power must come to the modern world by experience, not authority. Mr.

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Krishnamurti is stressing this fact in all his teaching.

The traditional yoga training of the East provides, in experimental form, scientifically ordered exercises whereby a man may develop his *capacity* for direct contact with reality. He cannot create the experience by the exercises, but he can prepare himself for it.

The essentials of this Western yoga are bred of the combination of the practical Anglo-Saxon nature with the Hindu ideal. First, the recognition of a unified spiritual centre in each human being, and the ordering of life from that centre according to the best of the Hindu tradition; second, the freeing and clearing of mind and feeling on the lines of the younger races and the new psychology, an acceptance of the rather more open and frank personal approach of the American and the typical modern; and third, a determined commitment of the whole nature to the task in hand, in a really British spirit—the spirit of the Briton who has at last made up his mind to do something about it and to see it through, and is prepared to make a thorough application of spiritual values to the details of daily life.

Wherein will this differ from what we have been taught in such books as *In the Outer Court*? The difference would be in degree rather than in kind. The path of discipleship becomes possible with the opening up and development of egoic consciousness and the vanguard of the race is reaching that stage. Hence it is the rudiments of the Path which need to be stated in clear,

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practical, and comprehensible terms, not as a cult or an esoteric school, but as a useful material with which an unhappy, dissatisfied modern can experiment. Let us talk to him about the conquest of his mind because only by becoming aware of the laws of thought can he be fully creative, can he direct his self-expression to advantage, and bring to bear upon the problems of the day a creative intelligence, capable of doing something effective towards their solution. The older Theosophical literature dwells too often upon killing out the emotions and too little upon their cultivation and release. In the higher stages of the Path it may indeed be necessary to transcend personal feeling, to break up the whole personal life and reshape it in alignment with the egoic nature, but the world as a whole is not ready for this. The moderns, however, are ready and even hungry for some key as to how the emotions can be freed and used without wrecking health and sanity. A discipline which would enable a thoughtful person to become aware of his feelings, to stand outside of them and yet use them with keen enjoyment would have many followers. The culture of the physical body, too, we can indicate. Nerves and strange nervous diseases are more and more common and less and less understood by orthodox medicine. A simple practical education in regard to the relation of the etheric body to the physical, the use of deep breathing and relaxation, the conscious release of nerve-strain by suggestion and its effect on the etheric—all this we could give, and it would be instantly popular. But let

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us keep it strictly apart from the pursuit of psychic excitement and astral thrills. The vogue of the pseudo-yogi, the activities of self-interested practitioners of evil magic are all too common. The dharma of our Society at the moment is surely to offset such tendencies, and to give afresh to the West in modern terms the old teaching that the way of peace and joy is the way of quietly increasing self-control and self-awareness.

And let us relate this discipline of the individual to the need of the race. "The exaltation of the economic will lead to a steady degradation of character," as Professor Radhakrishnan says. If our race is to contribute to the future it must reverse its polarity, and exalt the spiritual. From that source alone can we as individuals draw the courage and security which are so needed to lift the world out of the old ways into the new. There are schemes enough and plenty to-day—what is lacking is a change of heart.

I will sum up briefly the argument I have been placing before you and its implications.

Madame Blavatsky indicated in the *Secret Doctrine* that the critical racial period in which she wrote and in which we are still living has as its purpose the development of a new racial type. While the fundamental change over to the Sixth Root-Race consciousness will take millenia, the change from the fifth to the sixth sub-race is rapidly going on. Her remarks hint that this sub-race will be a development of Anglo-Saxon qualities carried on to freer emotional and higher mental expression by the younger American race,

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and tempered, lifted to a more spiritual outlook by influences from India.

I have tried to show that this development is actually taking place to-day around us and that the useful interweaving of these racial factors can be helped by seeing the tendencies and throwing in our weight to assist them. The elements of a new racial culture are all about us but lack a co-ordinating principle. Can we not as a Society to-day fulfil our function as an experimental station for the new race-consciousness—and that is part of the purpose for which we were founded—by making for ourselves as clear a picture as possible of the new racial type and working out a discipline, a form of yoga suitable for Western people which will bring these scattered factors into alignment and healthy function? The material at the personal level is ample. Every one to-day wants freedom for self-expression, and every one respects practical efficiency and thoroughness. We lack chiefly a sense of purpose, a direction for our self-expression. I have suggested that this want can best be met by the experimental approach to religion characteristic of Hinduism, and the acceptance of the search for reality as the reason for our existence as a humanity.

What the world needs is to be sure of the spiritual factor in life. If we can assist the modern to make this a fact to his new consciousness many other facts will fall into their natural place.

This is not a theoretical matter. It is of immediate urgency. The solution of the world problem to-day depends, as thoughtful people

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are now recognising, not on any particular scheme or plan but upon the growth of a new viewpoint, a convinced acceptance of world unity as a fact to be dealt with and not just a fantasy, an ideal that can be disregarded.

Each individual who makes the concept of the spiritual life which we all share in common the real focus for his daily experience, who reads the daily newspaper with this mind, and lives it in train and street as well as in church and meetings, is making the solution of the world crisis easier. Each Lodge that stresses the ideals of the new culture—British trustworthiness, American freedom, and adaptability, the Hindu adjustment of life to the spiritual centre—fosters the new race-consciousness.

The Masters of the Wisdom, those wise and patient Elder Brothers of the race whose work it is to direct the growth of the race, are using not only ourselves but every other factor present in the world to-day to achieve the necessary change of emphasis from the lower, rational, separative mind to the higher mind with its ready acceptance of larger impersonal patterns and its consequent capacity to contact and transmit the one life.

Let us put ourselves in their hands and produce the thing which they require. Let us link to the Hindu concept of the one life the American sense of power, of freedom in achievement. This thing *can* be done! This Western yoga can be formulated and stated. And when formulated let us apply it to ourselves with British thoroughness and wholehearted conviction.

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